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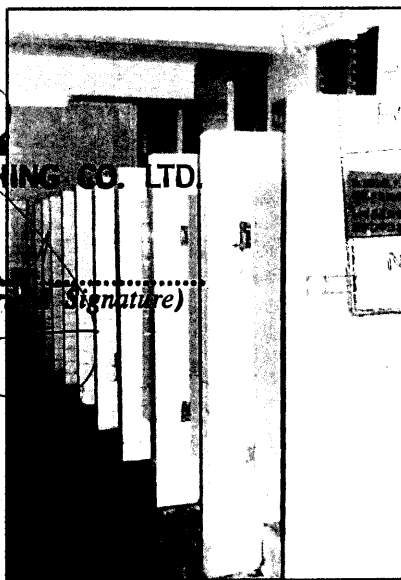
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July 1994

No Victim

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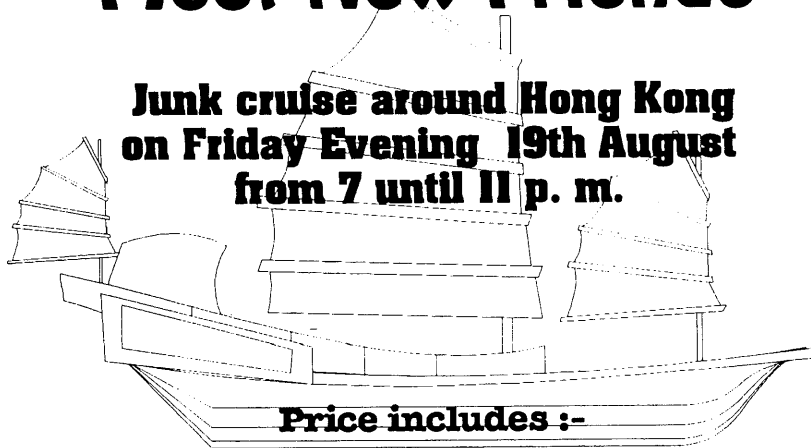
This Month

Quarrel
Media Watch
No Victim
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Gay and Lesbian Magazine

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The Editor

There is a small but growing number of gay people around town who protest the moment anyone tries to change the status quo. Their arguments go something like this: "We are accepted now because it's legal to be gay." "We have our clubs and saunas where we can meet other gay people"

This spirit of complacency is dangerous because, on the surface, it seems so reasonable and plausible.

The truth is quite different. The law does not say it's OK to be gay. What it does is say that it is legal for two men to have sex in private. Two very very different things. Magistrate Candy said recently when sentencing a man for 'gross indecency' "there's no need for this kind of thing now. Homosexuality is tolerated in today's society."

Exactly-tolerated, not accepted, such a big difference. We shouldn't be asking for tolerance, we should demanding acceptance.

Editor

Barrie Brandon

Design & Layout

Chris Dennis

News & Features

Thomas Choi, Camille Ho

Advertising & Subscriptions

Tony Ng

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絕多數人都希望有錯能改，縱然今次自己真的錯了；倒希望吸取教訓，不要再犯同樣的錯誤。

說說倒是件容易的事，要實行卻實在困難。我便是一個上佳例子，我犯過相同的錯誤無數次；每次犯錯後我都對自己說：「緊記，不要再犯了。」但每次事情發生時還是照犯無誤。其實我所犯的並不是天大的事情，而是你我日常生活中都會發生的，那便是跟人鬥嘴。可能是職業病的原故，所以在口舌之爭上絕對不願輸給對方；由於這個脾性我便輸掉了許多很要好的朋友，甚至乎是伴侶也一同輸掉。就算真的給我在口舌上勝了，我會高興嗎？答案非常簡單，「不」。但總是改不了這個毛病。

俗語有云：「忍一時之氣，海闊天空；退一步，風平浪靜。」每當跟朋友口角後，我都會反問自己：為什麼？答案可能真的不知道為什麼。可能是一時之氣吧了！例如有一次跟前度男友口角。就是為了爭看電視節目，他喜歡看中文電

視；而我剛好相反，我比較喜歡看英文台。就為了電視節目我便跟他大吵大罵。起初還是罵一些無關痛癢的事情，但越罵越起勁；到最後連不應說的也說了。我跟阿傑說：「假若你我的興趣都不一，倒不如分手算了；一了百了，也不用每天跟你吵過不休。」

可能他也氣在頭上，他說：「那倒是一個很要好的辦法。」

就這樣我們便分手，各走各路，互不相關。如今，他反而成了我的好朋友；可能不是每天見面的原因吧，又或許現在我與他也沒有任何值得計較的事情了。而且阿傑還經常勸喻我不要老是跟別人斤斤計較，什麼事情也要算才安心。

現在我的伴侶，他叫何世昌；他的脾性百份之一百馴服，我要什麼他都會給我；就算是他正在看電視節目，這個節目到了最緊張的時刻；我要轉台，他也不會說上一句。只會問我：「你要什麼飲料嗎？」他是如此的馴服，而我是如斯的尊橫；有時候朋友也看不過眼，也會說上一句。例如你真是前世做來的福今世享。以你這樣的牛脾氣，兩日便跟人一小吵，三日便一大吵。我們不知勸了你多少次；假若不是知道你是個直腸直肚的人，一早便不跟你打交道了。但世事便是這樣奇，有你這樣的

人；便有這樣的何世昌跟你成雙。今天，我很早便回家；雖說是早，但也已經差不多八時了。而世昌正在看電視，當我回來後他便立即關掉電視還幫我更衣，然後端來熱騰騰的可可；還問我：「需不需要吃點多西。」但我卻認為世昌所做的一切都是應份的；並不曉給他一些回報，諸如一些禮貌的說話；只是埋頭地讀報。

但臨睡前的一刻我卻說：「我想問你一件事，但你一定要老老實實地告訴我；不要說假話，你能做到嗎？」

世昌聳著頭說：「好，我一定會老老實實地回答你的問題。」世昌便是這樣的一個男人，在阿成面前永遠只說好字。

「你是不是很愛我？」

「這個當然。若果我不愛你也不會跟你一起生活。」

「但我真的不明白，為什麼我們從沒有口角。而其他的人跟我就永遠沒完沒了地爭拗。就連我過往的男友也一樣，唯獨是你例外。」

「在回答你這問題前，我也要你回答我的問題；你愛不愛我？」

「正如你說，假若不愛你；也不會跟你一起生活。」

「第二個問題，你為什麼會問我這個問題。」

「我也不知道，只是這個問題突然間在腦海中出現。」

「什麼原因導致你跟你的前度男友分手。」

「他不適合我。」

「但在分手前你跟他做過什麼。」

「口角。」

「這是不是你跟他的第一次口角，還是在這之前，已經有過無數次。」

「你知我的脾氣，相信到現在為止；還沒有跟你有口角之爭外，其他人也不知吵過多少次；當然連我的前度男朋友在內。」

「其實跟別人有口角，也許會變成一種習慣；當有了第一次後，便會有第二次；第三次……直至到最後一次。我常常警戒自己切勿跟你有第一次的口角，如果沒有第一次；自然便沒有第二次。所以每當你發脾氣時我都會盡量忍讓，因為我真的愛你。愛，並不是單單愛對方這樣簡單，還包括很多很多東西；如：要忍讓、承受對方的缺點、包函……等等。」

我聽到這裏只發覺以往所付出的，比起世昌所付出的原來是這樣渺小。我感到慚愧地說：「我以後會盡量收斂自己的脾氣。」

但世昌卻說：「只要你愛我便成了，不要太過為難自己；可能這也是我喜歡你的原因之一吧！」

世事便是這樣，愛是何其偉大；愛可以令人忍受一切別人無法忍受的事與物，單獨愛你的人；卻不計較，視之為你的一部份去接受；一樣全心全意地去付出他的愛，愛他的愛侶。

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Local News

● Robin Adams aka Bang Bang La Desh said a big thank you to the over 200 people who turned up for the Stonewall Party at Club Berlin. Robin was so pleased that he's arranged for them to continue through July and August! The dates are 24 July and 14 and 28 August. All proceeds from the door money ("not drinks" said Robin) will go to the Movement Against Discrimination (M.A.D.). The times are from 5pm until 9pm.

● Apparently the new KPS video store, 601, Nathan Road, Mong Kok have a selected range of gay-theme films, some for rent and others for sale. The selection available includes: *Gay Classics* (short stories in black and white from the '50's.) *For a lost Soldier*, *Taxi to the Toilet* (in German), *Passing Glances*, and *Law of Desire*.

● St. John's Counselling Service - Director Karol Misso recently left his post to return to his native Australia after more than three years as head of the counselling service at St. John's. Before he left he told us "I am confident that the foundations that have been laid will continue to bear fruit." "We now have three counsellors, two in training and one trainee counsellor who are either lesbian or gay." He went on to say, "I hope that St. John's continues to be open for all who seek help and guidance." Karol Misso will be missed. He was wholly committed to a service that reached out to all, including lesbians and gays.

● Propaganda - A recent letter to the Editor of *The South China Morning*

Post alleging police raids on the club has been vehemently denied by the club management who told us, "what happened was that some police officers came in one night and checked everyone's ID Cards. It was a routine check, not a raid, and we haven't seen the police since."

● 本港第一個由同性戀者組成之佛教團體「自在社」，已於五月十五日舉行成立典禮。該社以「自在」(梵文：Isavara)作為社名，含有任意舒適之意。宗旨



幹事陳卓章。

在團結同志佛教徒，並將舉辦講座、座談會、研討會、宗教及康樂活動，以促進及分享佛學與生活智慧，互勵互勉。幹事陳卓章於成立典禮上說：「佛

法人人平等，眾生皆具佛性，不因有不同性取向而有所衝突。」

● David Ko, the secretary of Horizons, told us recently "the reason we (Horizons) don't send *Contacts Magazine* any news is, because one of our senior counsellors told us you wouldn't print anything about Horizons." Well, that clears that up nicely, doesn't it?

World News

Australia

● An openly gay man, John Marsden, has been awarded the Medal of Australia (AM) in the Queen's Birthday honours list. Marsden, 52, is President of the Council of Civil Liberties, a former President of the NSW Law Society and the Anti-Discrimination Board, member of the NSW Police Board, and a senior partner at Marsdens Attorneys.

Canada

● An openly gay couple in Ottawa have adopted a five year old child after the HIV positive mother named them guardians in her will. But only one of the men is able to record his name on the adoption papers. Todd Armstrong and Andre Cyr warn the lengthy, complicated adoption process precludes "any couple from whipping in and picking up a baby." Both men were interviewed together and individually numerous times by officials before the adoption was approved.

Thailand

● A Thai real estate company has announced plans to build an 800-home village exclusively for gay men. The Wachira Royal Valley company will erect "Flora Town" just ninety miles north-east of Bangkok near the town of Ratchasima, Reuters reports. "There are many, many gay men living in Thailand now, and I think they would like a little privacy and to live in beautiful surroundings," said the project manager, Dejdiow Srichai. The \$10m 80-acre village should

be open in 18 months, the company says.

U.K.

● The Lord Chancellor has announced that homosexuality should be no bar to the appointment of judges. The Lord Chancellor went on to tell the House he would recommend the best qualified candidate regardless of ethnic origin, gender, marital status, or sexual orientation. Stonewall director, Angela Mason, noted the Lord Chancellor's announcement followed the appointment of Britain's first openly gay QC and the recent founding of the Bar Lesbian and Gay Group.

USA

● An openly gay man has won the Democratic nomination for California secretary of state, becoming the first to be endorsed for a state-wide position by a major party. Tony Miller, who has been acting in the position since the previous secretary was appointed to a Clinton Administration job, won nomination on 7 June and is expected to win in the November election.

● A number of gay murders have been carried out by organised skinhead gangs, along with murders of other minority groups, a national report by the Anti-Defamation League of B'nai B'rith has found. The Jewish organisation details 22 killings by the gangs in the last three years, saying they have become "the United States" most violent white supremacist organisation." Gangs with names like American Front, Northern Hammerskins, and SS of America operate in 40 states and members have more than doubled since 1988.

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No Victim, No Crime

By Our Reporter

An article in East Week Magazine in November and the recent case of a local journalist and an ex-pat said to have been caught by police in the notorious Lan Kwai Fong toilets, raised the topic of toilet sex or 'Cottaging' as it's known to the gay community.

Cottaging is not a new idea. Neither is it confined to Hong Kong. It exists in almost every country in the world. The question is why does it exist, given that gay sex, in private, is no longer against the law of Hong Kong?

The risks are great. It is easy to imagine how humiliating and degrading it must be to be caught, by police, having sex with another man. After being arrested, and taken to a police station, you will probably be charged, with one of the great

catch-all charges, of gross indecency in a public place. Your fingerprints and photo are taken for a permanent criminal record. You will have to go to court and hear whatever you were doing read out in a room full of some very hostile people. Having to tell your family, partner, or

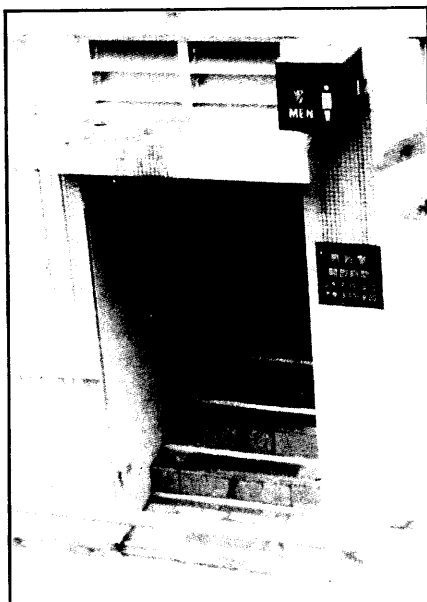
colleagues at work isn't easy and causes a great deal of distress. Other people will find out if it gets reported, as it does from time to time in the Chinese press, although as Debbie Chu, a reporter with the South China Morning Post, told me, "We don't report that kind of thing, because it's very hurtful to the person and his family."

As well as being unhygienic, and in Hong Kong very, very smelly, (when was the last time you visited a public toilet?) the risk of catching infections and disease in public toilets is also ever present.

People who have sex (or cottage) in public toilets also run the risk of being blackmailed, as in the case of the senior civil servant who late last year visited a toilet in Kowloon.

He was recognised by a junior member of his department who allegedly demanded money or he would make sure everyone knew his senior was gay. According to our source the senior officer reported the matter to the police who are now investigating the case. (Continued on page 15)

Photo by Contacts Magazine



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Our Violence Our Challenge

by Maria Losurdo

Lesbian Domestic Violence (D.V.)...., not a thought that sits very comfortably does it? Yet no matter how hard we try and overlook the fact, - it does happen. Not just in isolated incidents or with 'certain types' of Lesbians, but every day in many different relationships.

What do we really know about Lesbian violence? I think very little. I think a lot of us know a lot about the violence of men in heterosexual relationships, but is it the same? I have spent over five years working very closely with women who have been abused by men. I've also spent much of that time living and working just as openly within Lesbian community/reality. These side by side experiences have presented me with insights and challenges into Lesbian D.V. that I would like to share. My current thinking around Lesbian D.V. comes from both my work with heterosexual women and my personal and work experience with Lesbians (with those identifying as both 'abused' & 'abusive'). I think there are parallels between Lesbian and heterosexual D.V. and I see many differences. Generally speaking I also see Lesbian community being more open to dealing with the issue. However, my fear is that we will be more 'comfortable' focusing

on 'victim' perspective than facing the issue as a whole. My thinking centres around the perspective that we have access to the valuable experiences of Lesbians that have experienced lesbian D.V. who and have found, or are finding, other ways of living in the world. For me this means supporting, challenging and learning from a woman who struggles with abusive behaviour just as much as it does for a woman who has/is experiencing abuse from another. That is not to say that I think we should condone or overlook the violence of Lesbians, but that we do need to rethink how we choose to confront it.

My aim in writing this article is to highlight some of the reasons why I think we need to rethink our view of Lesbian D.V., 'provoke' discussion and get feedback. I want very much to hear what other Lesbians think, and see an ongoing forum for discussion established. I would also like to set up a mailing list for sharing information and resources. Ultimately my aim is to set up a working group that can look at submissions, developing a resource kit, research and training.

Some of my observations/assumptions about Lesbian Domestic Violence are:- Violence is any form of abuse/misuse of

power against another person, whether that be physical, emotional, psychological, social, financial or sexual.

Violence in Lesbian relationships is just as unacceptable as any other form of violence.

It is often very difficult for Lesbians to accept that Lesbian Violence does exist because we already hear so much about how 'terrible' we are from mainstream society.

If we do acknowledge the existence of Lesbian D.V. we are then challenged to look at our own behaviours and ways of being in the world.

If we do look at responding to Lesbian D.V. we often do so from the perspective of 'victim.' I believe because we are more familiar, and therefore comfortable, with seeing women this way.

Lesbian D.V. often operates within the same dynamics as het D.V. and it is also very different too. (i.e. the violence of men is often socially accepted and supported. There is nothing about Lesbians or Lesbian relationships that is socially accepted. This serves to add to the shame and the pressure to remain silent.)

Both women in an abusive relationship have experienced oppression and internalised oppression as women and as Lesbians. Thus sharing common experiences of self perception, abuse, options for healing.

Violence in Lesbian relationships can be very physically abusive and obviously one woman's abuse of power over another. It can also be more shared between both women and/or more subtle, making

it hard to work out what's happening or who's who.

Lesbians who experience being 'abusive' in one relationship may experience being 'abused' in the next, and vice versa.

Lesbians experiencing abuse find it very hard to talk about it (those struggling with abusive behaviour may find it even harder).

Both women deserve the space, support and challenge to find different ways of being in the world.

Safe/supportive space needs to be opened up to make way for more openness, self/other help, and long term change.

The Lesbian community has a responsibility to all aspects of abuse within its own community.

Until such time as safe/supportive space is opened up directly to Lesbians experiencing abuse we have to recognise the difficulties involved for these women in speaking out. Therefore those of us who do not face these difficulties directly have a responsibility to speak out and help set up safe space.

Please send all correspondence to:

L.D.V.P.

(Lesbian Domestic Violence Project)

c/o Mountain Lesbian News

P.O.Box 2 Katoombg

NSW 2780

Australia

(with the permission of Lesbian Network)

Media Watch

There are three English language newspapers in Hong Kong. We decided to monitor all of them during June to see how factual they are and how much coverage they give gay events and people. It was easy to choose June as so many things were happening around the world to gays during this month. There was the Stonewall Anniversary, The March on the UN, The Gay Games and the Culture Show, and this was only what was happening in New York!

Sunday Morning Post

19th June

Owen Hughes wrote the following: "as we say in journalism never let the facts get in the way of a good story". When he wrote that he must have been thinking of his colleagues Billy Wong Wai-Yuk and Ron Gluckman who a few pages earlier wrote a story headlined: HK Gays left fuming over US revelry.

Every fact from the beginning of the story, for that's what it was, until the end, was wrong! They said that homosexual acts were made legal two years ago. **Wrong.**

They said that thousands of gays were expected in New York. **Wrong.** They said Asian gays had not been invited. **Wrong.** They said Hong Kong gays who planned Stonewall celebrations have cancelled their programme. **Wrong.**

We say: Come on you guys! Let's make an effort to get the story right; it really wasn't very difficult. There was a huge amount of information around.

HK Life Magazine Published by Hong Kong Standard

In an article entitled Getting Sober, Marnie O'Neill wrote "Treatment services for alcoholics in Hong Kong are minimal, because just like homosexuality, alcoholism is largely seen as a western affliction."

We took issue, as did several readers who called us to complain about Ms. O'Neill's article. One of her colleagues apologised for her and said, "She didn't mean it in a derogatory way."

We say: Homosexuality is not an illness, therefore we don't need treatment. The point is there was no need to mention homosexuality, the article was about alcoholism.

Also *The Standard* was the only one of the English language newspapers to name the two men charged with 'gross indecency' - even though the magistrate had asked for them or their employers not to be named.

The Standard with scant regard for people's feelings, jobs or families decided to report it, anyway. In an article (9th June) it defended its action by saying "a public trial is an essential part of the judicial system (which) includes the right to report by press what is said in court, including the name of the defendant and the verdict."

We say: No Victim, No Crime! (see pages 10 and 15.) We can see no good reason why men who are alleged to have committed this 'crime' should be named in open court or reported in the press. Even more so when one of the parties

courageously decides to go for trial.

We say: The Standard continues in its established tradition of being homophobic by printing names of people charged with a non-crime and sidelining reports on gay issues to its "Lighter Side" column, a column whose name describes its attitude.

Eastern Express

The friendly Stuart Wolfendale writing in the Diary (28/6/94) was another journalist who should have heeded Owen's words.

It wasn't Horizons who hosted the party at Club Berlin, it was Robin Adams aka Bang Bang La Desh. The only money raised, on behalf of Movement against Discrimination, was from the door money. Drink prices, over which Robin had no control, were the responsibility of Club Berlin's management.

The Eastern Express was the only newspaper to carry a photo of the Gay Games and an accurate report, according to our sources, about the March on the UN.

We say: Thank you *Eastern Express*! Maybe next time we could get some articles on local gay people and happenings.

WANTED

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(Continued from page 10)

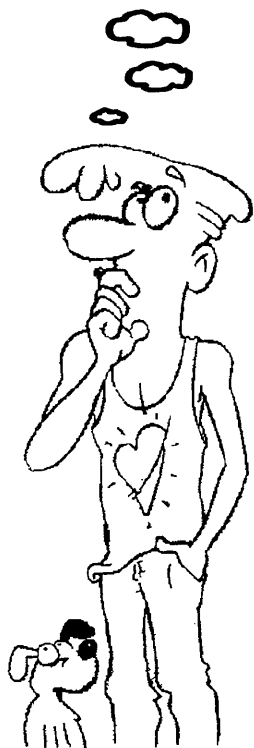
There is another 'down' side to Cottaging and that's the emotional stress people engaging in this activity put themselves under. What lies do they have to tell to explain their lateness or absence from home or work? How do they feel, and how do they treat their partners, after they have had sex with another man? If the someone catches anything, outside their home, how are they going to explain it to their partner? How does all this affect their self-esteem?

It's so easy for those who are in comfortable relationships to take the high moral ground and see Cottaging as something dirty, and disgusting giving gays a bad name.

In Hong Kong, as in other countries, a large number of gay men are also married. Where else can they go? It costs nothing, it's quick, and perhaps most important, from their point of view, it's anonymous.

Like any other situation there has to be a favourable feature side, small though it is, to the argument. Because of the place where it happens, sex is almost always safe, in terms of safer sex. A study of Cottaging in the UK in the late '80s reached the conclusion that "it is very difficult if not impossible, for HIV (the AIDS virus) to be transmitted during sex in public toilets." The law is discriminatory against gays. This is one of the very few laws where there isn't a victim. It's very difficult to imagine any third person being outraged by two men having consensual sex, in a cubicle of a public toilet, in the early hours of the morning.

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同性戀與邪淫戒

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佛教是要人得解脫，得自在，而非鑲上加鎖。

很多人認為，佛教說色即是空，空即是色，必定是個反對性愛的宗教；而同性戀一般被認為是性愛中的不良品種，必然更為佛教所不容，其實，這個觀念是錯的。

首先，這個色字，指的不是色情或性，而是肉體和身體。而空，並不指沒有，正如空間是空的，卻又存在。色即是空，空即是色，出自心經，下文是受想行識亦復如是，它所討論，是人的存在狀態，完全與性愛無關。

其次，佛教可說是一門心學，它所探討的是心性問題，而非行為；它的目標是要見性成佛而非界定不同性傾向的對錯。圓覺經中雖說眾生皆因淫欲而正性命，但這只是對生命之源的哲學性剖析，而非對性愛的道德批判。

常見佛教同志對自己的性行為感到內疚和罪惡，誠然，佛教的五戒中有一條是邪淫戒，但這邪字，不是指邪惡的性行為模式，更非指同性性行為。基本上，沒有夫妻名分的性行為，就是邪淫，因為印度甚或古代的中國，女人的貞節比生命還寶貴。佛於教團紀律中訂下這戒條，目的是要教徒不做損害他人名譽的性行為。所以，優婆塞五戒相經中說，受了五

戒的在家信士，給錢嫖妓，不算犯戒。佛教絕非教條主義的宗教，教條可因時制異，因地制宜；所以，我斗膽地說，於現今社會，只要雙方已達合法年齡，不論性別，出於自願的情況下所進行的性行為，便是正淫，不是邪淫。

又，性行為的模式，於戒律中有所謂是道。是道者，即口道，小便道（陰道）和大便道；此三處皆是認可的行淫地方。

綜上所述，佛教不單不反對同性戀，而且更非禁慾主義；而各佛教同志，更勿以手為月，斷章取義作繭之縛，要知道，佛教是要人得解脫，得自在，而非鑲上加鎖。和

Julian Chan

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